

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3476.
NEW SERIES, No. 580.]

LONDON, SATURDAY, FEBRUARY 6, 1909.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK ...	81
LEADERS:—	
The Person of Christ ...	88
Mendelssohn ...	89
ARTICLES:—	
Dr. Inge's Jowett Lectures ...	86
Summer School of Theology, Oxford, 1909..	89
The Spirit and Aims of the Unitarian Movement ...	90
A Sunday's Experience ...	91
PROVINCIAL LETTER:—	
North Midlands ...	92
MEETINGS:—	
Unitarian Home Missionary College ...	90
CORRESPONDENCE:—	
"Hibbert Journal" and Psychical Research ...	83
Capital and Capitalism ...	84
LITERATURE:—	
Some Russian Novelists.—III. ...	85
Short Notices ...	85
ORITUARY:—	
Mrs. Howard ...	87
Mrs. Paul Fisher ...	87
THE CHILDREN'S COLUMN ...	87
NEWS FROM THE CHURCHES ...	92
OUR CALENDAR ...	94

NOTES OF THE WEEK.

It is with the utmost satisfaction that we call the attention of our readers to the preliminary announcement of the Summer School of Theology, to be held at Oxford next September, which will be found in another column. This is the Summer School to which Dr. Carpenter referred in his recent address at Liverpool, in the interest of Manchester College.

THE centenary of Dr. Horatius Bonar, who was born Dec. 19, 1808, was celebrated on Thursday, Jan. 21, at the Grange United Free Church (Chalmers' Memorial Church), Edinburgh, of which Dr. Bonar was the first minister. Before that he had been for nearly thirty years minister at Kelso, from 1837, coming out at the Disruption in 1843. The sermon preached in connection with the celebration by Dr. Robertson Nicoll on the following Sunday appeared in last week's *British Weekly*. Dr. Bonar's hymns are in familiar use in all the churches, and in orthodox circles his evangelical writings have had a very wide influence. Dr. Nicoll's sermon concluded with a curious instance of the hold which belief in the Second Coming still has on certain minds. It was a belief which Dr. Bonar very earnestly held. Dr. Nicoll clearly shares this view, and in his sermon he said:—"The Christ who comes will be the Christ who departed, and his coming will be in like manner as the disciples saw him go, visible, corporeal, local." Of much more universal acceptance is the feeling expressed in Dr. Bonar's well-

known hymn "I heard the voice of Jesus say."

OF Dr. Bonar's hymns those which we value most are: "O Everlasting Light," "Silent like men in solemn haste," "He liveth long who liveth well," "Thy way, not mine, O Lord."

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach.
The overflow of heart it needs
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

THE fourteenth annual conference of the National Council of the Evangelical Free Churches is to be held at Swansea next month under the presidency of the Rev. Evan Jones. The Council sermon will be delivered by the Rev. G. Campbell Morgan. A formidable list of topics is to be dealt with, including "Theological Unrest and Organised Christianity," by Principal Selbie; "The Place of the Evangel in the Ministry of To-day," by Professor A. S. Peake; "The Free Churches and Politics," by Revs. F. B. Meyer and C. Silvester Horne; "The Relative Duty of the Church and of the State to Poverty," by the Rev. J. Scott Lidgett (President of the Wesleyan Conference); "Education," by Dr. Clifford and others, and (what will probably be the most popular feature at Swansea) "Welsh Disestablishment," by Mr. Silas K. Hocking and Mr. Edward Thomas. The Rev. J. H. Jowett, of Birmingham, whose nomination has been received by the executive, is the prospective President for 1910.

MR. WILL CROOKS, at a recent Conference of the Free Churches on Unemployment, spoke with his usual force. No man is in more intimate touch with poverty as it exists in London to-day, and no man is more apt at graphic description of it to the very life. The too prevalent idea that all the poor need is a sense of independence was scouted by Mr. Crooks as unworthy of acceptance. "The Unemployment Problem," said Mr. Crooks, "is one of the most saddening things in my life. I have to whistle and laugh sometimes to keep myself from crying." Then he told a story of the needy wife of an out-of-work, for whom he obtained from a friend the

gift of a sovereign. "Is there any one in the world who thinks me worth a sovereign? Why, we are made, absolutely made!" she cried, overcome with her joy. "There is enough here to keep us going till my husband gets a job." One aspect of the Unemployed Problem Mr. Crooks made very clear, viz., the inevitable degeneration of the capable workman whose heart is made sick by hope deferred. Confidence, strong at first, is gradually weakened, then courage and self-respect decline, until at last the very desire for work is dead, and the loafer is evolved.

THE Wesleyans are considering a plan for the improvement, perhaps reconstruction, of their Theological colleges. Changes proposed include an extension of the period of study; the establishment of a preliminary college; the substitution of a Principal for the present Governor in each college; an alteration of the curriculum in order that more attention may be given to the study of the English language and literature. The discussions and the final decision on these points will be of interest to others than Wesleyans; in a time of trial and transition the experience of every church, or group of churches, is useful to every other church; and the problem of training men for the ministry is one of the most difficult of all those which an organised church has to consider.

SOME words of the *Methodist Recorder* to the effect that the Church should *mind its own business*, intended to imply that it should not concern itself with the House of Lords and the Licensing Bill, have not been forgotten even if they have been forgiven. The President of the Wesleyan Conference being the editor of the *Methodist Times* has had ample opportunity of dealing with that sentiment, alike in the press and on the platform. Mr. Scott Lidgett claims that the business of the Church is Christ's business. In a rousing speech the other day he declared that those who thought only of the peace of Methodism endangered that peace; those who strove for the glory of Christ would gain it and the peace of Methodism as well. It was not buildings or "Million" funds which made churches, he said; they must be warned against gaining the world and losing the soul of Methodism. He wanted the House of Lords to know that there were earnest, ardent, inspired men and women about, and not only brewers and their friends, and those seeking financial interests. Let the House of Lords know there were two millions of Methodists in the world.

AMONG the resolutions passed at the Theistic Conference at Madras, to which we referred last week, was the following, moved from the chair, and supported by several speakers :—

“That this conference with great pleasure recognises the aims and work of the Depressed Classes Mission Society of India as Theistic, and heartily calls on all Brahma and Prarthana Samajes in India to show sympathy and render pecuniary help to the Mission in its work.”

We quoted last week from the address of the President of the Conference, Mr. A. C. Mazumdar of Lahore. The chairman of the reception Committee was Mr. Ulal Raghunathaya of Mangalore (on the West Coast, a thousand miles south of Bombay, about the same latitude as Madras). Of him the *Indian Messenger* says :—

“Mr. Raghunathaya imbibed the principles of the Brahma Samaj early in life; and ever since, for forty years or more, he has remained true to them in the midst of innumerable privations and persecutions, braving social ostracism and domestic calamities alone, undaunted. He has been the guardian angel of the Mangalore Brahma Samaj and through good report and evil he stood by it, and has now the reward of seeing it a strong and flourishing brotherhood. When the full story of his career will be known, we have no doubt, he will be recognised as one of the heroic figures in the Theistic Church of India. His own modest, unassuming, retiring nature, as well as the out-of-the-way situation of Mangalore, have not allowed the Brahma public the opportunity to appreciate this esteemable pioneer of their cause as he should have been appreciated, and we rejoice that at the Madras Theistic Conference he was brought to the front as he deserved.”

MR. RAGHUNATHAYA in the course of an address which is printed in full in the *Indian papers*, recalled the enthusiasm of the early missionary days in the seventies, and the subsequent waning of the influence of the Brahma Samaj. “The fact remains,” he said, “that the heavenly fire has to be carried to the hearth of every individual. A life of prayer and meditation, a life of holy living and purity, a life of devotion and self-sacrifice, a life of humility and faith, a life of nobleness and goodness has still to be preached, practised and exemplified. The Theistic ideas of the oneness of God and our absolute dependence on Him must take deep root in the soil before the mission of our Church could be said to be fulfilled. Even among the members of the Brahma Samaj, I fear that the practices of many belie their beliefs in this respect. The destructive and negative work of breaking off from the old moorings has been sufficiently done and that, too, with a vengeance, by the agency of secular education and our present civilisation. But the positive work that we have yet to do, of establishing the pure faith, is difficult, and should be seriously undertaken. After the ceaseless activity for some time in the work of propagation, there is now a lull, and the Church contents itself, more or less, with working among the members alone. For work of this kind, men of genius and deep

piety are required, men to whom the voice of God is an inspiration, men who feel they have been called to the holy work of spreading the light, and who, by their magnetic influence, can mould the lives of their fellow brethren steeped in ignorance and darkness. It is not men of great culture and remarkable talents that are needed so much as men of deep spirituality and simple habits. The Brahma Church is not meant for the cultured few, but for all, and the message has to be carried to the rich as well as to the poor, to the educated and the ignorant alike. It is persons of such qualities who will devote their lives wholly to mission work that are greatly wanted, especially in Southern India. In Bengal and in the Western Presidency, there are missionaries who have made it a life-work, but in our province there is none. I should not, however, omit to mention with gratitude in this connection the help rendered to us by the American Unitarian Mission Society in training one of us at the far-off Theological College at Meadville in America. I refer to Mr. Gokarn Subba Rau, the talented Editor of the *West Coast Spectator*, whom you all know, and in whom we have high hopes. Arrangements are being made to utilise his services wholly in our cause, but since his return from America his health has not been good. We hope that he will shortly be able to take up the noble work.”

Concluding his address, the Chairman said :—

“And lastly, I beg to urge upon you the necessity of the formation of a strong Central Theistic Committee for all India. No words of mine would sufficiently express this want. Hitherto we have been scattered, and have been working piecemeal. But the time has come when we have to work united and in combination. Co-operation and sympathy are elementary principles in civilisation, and, unless we sink our differences and work in union, our cause is doomed to failure. As in other work, so in this work, union is strength, and discord is weakness. Our work is too sacred and holy to be either neglected or made a cause of mutual dissensions. We have each of us the duty of putting our shoulders to the wheel and uplifting the condition of our brethren and sisters. The work we have to do is immense and varied, and one or two individuals cannot do much. A strong representative Central Committee for all India should be organised in order to give the necessary guidance, strength and help to the several Samajes. It should undertake the work of organising a Mission fund, training the Missionaries, publishing literature, and of corresponding with the Samajes, and looking to their needs. In short, while the Theistic Conference should be a legislative body, the Theistic Committee should form the executive. A common federated body like this is essential to the growth of the Church, and a strong move has to be made for the formation of such a body.”

THE *Indian Messenger* (Calcutta) of Jan. 10 has the following note :—

“On the New Year's day arrived in Bombay Miss L. Bishop, daughter of the Rev. J. W. Bishop, a Unitarian Minister of Manchester, who is to be married to our

friend, Dr. V. A. Sukhtankar (formerly a student at Manchester College, Oxford). Miss Bishop takes much interest in India. We are inclined to think that she was the anonymous lady who contributed to our columns the series of interesting articles on humanitarian work in England. The *Subodha Patrika* (Bombay) says, Miss Bishop will live in our midst, and we have no doubt that she will be a source of much strength to the cause of Theism in this Presidency, a cause which is so dear to her. We cordially share in our contemporary's hope with a wider application. We from this side of India give her hearty welcome. Her advent at this time, when our Theistic brethren of the Western Presidency are employed in their noble mission amongst the depressed classes will be of immense use to them. The feminine portion of the congregation also, we doubt not, will be largely benefited by having her amongst them. We wish the pair a happy and prosperous married life.”

THE January number of the *International Journal of Ethics* opens with a tribute, by Professor Frank Thilly of Cornell, to the late Professor Paulsen, of Berlin, whose “System of Ethics” and works on the German Universities and German education have appeared in English translations. “Paulsen's profound knowledge of human nature (the article concludes), and his sympathetic interest in all things human, his fine sense of discrimination and his penetrating insights, his genius for seeing things as they are and grasping their essential bearings, his intellectual honesty and healthy moral judgment, his good temper and rational self-control, these were the qualities which quickened his work with the spark of life and made his service valuable to his people. He was the child of a hardy, frugal, clear-headed and warm-hearted sea-faring race, and he gave philosophical expression to the ideals of a stock from which so many intellectual leaders of the old fatherland have sprung, and upon the integrity of which the future glory of Germany must depend.”

PAULSEN'S “System of Ethics,” Professor Thilly says, is one of the most human and readable books on the subject ever written. As a teacher he had the eloquence of earnestness, sincerity and reason. “Those who attended his classes will remember how gratefully the students of the university which he served received his help in sifting the true from the false, how he strengthened their idealism, and inspired in them a rational respect for clean and upright living; and they will remember, too, how all this was done without any effort on his part to preach morality, but followed naturally from a calm and truthful consideration of the problem. He did not plead, he did not exhort, he did not scold; he reasoned simply and honestly, and found his way into the hearts of his hearers through their intelligence; and before they knew it he had set up for them in a new form the very ideals which in their ‘enlightenment’ they had come to regard as unbecoming of full-grown men. He lived up to the spirit of the passage from Marcus Aurelius which he adopted as the motto of

the second book of his *Ethics*: 'If any man is able to convince me that I do not think or act right, I will gladly change; for I seek the truth, by which no man was ever injured. But he is injured who abides in his error and ignorance.' And another motto, too, which he took from Lao-tse, was characteristic of him: 'I possess three treasures; these I guard and prize highly. The first is the love of humanity; the second, frugality; the third, that I do not presume to be better than anyone else.'

In the same number of the *International Journal of Ethics*, Professor J. S. Mackenzie, of Cardiff, writes of the late Dr. Edward Caird as one who "built up a solid treasure-house of wisdom that will outlast many more showy erections." "In breadth of knowledge, balance of judgment, maturity of insight and power of luminous exposition, he was probably without a peer." And Professor Mackenzie dwells not only on his Socratic wisdom and depth of thought and earnestness in teaching, but also his Socratic strength of friendship and warmth of interest in the young. Very aptly these lines from Tennyson's commemoration of the great Duke are applied to him:

"Mourn for the man of amplest influence

* * *

Our greatest, yet with least pretence

* * *

Rich in saving common sense,

And, as the greatest only are,

In his simplicity sublime.

O good gray head which all men knew!

* * *

O fall'n at length that tower of strength
Which stood four-square to all the
winds that blew!"

ONE other passage from Professor Mackenzie's tribute we will quote:—"He was one of those who constantly remind us—what some ethical teachers are too ready to forget or ignore—that the practical life of mankind cannot really be understood without the discussion of man's place in the universe—without the consideration of the reality of his spiritual nature and the validity of his larger hopes. It was, moreover, not merely by his writings that Dr. Caird impressed his generation. For more than a quarter of a century he was professor of moral philosophy in Glasgow; and even after he went to succeed Jowett as Master of Balliol, he continued to devote a very large part of his time and energy to the work of teaching; and in this respect it may be doubted whether any of his contemporaries has left so large and lasting a mark. His great gift of exposition was here pre-eminently in place. His pupils are to be found all over the world, carrying with them the indelible stamp of the influence under which they came. It is much to be hoped that some of them may be able to reproduce from their notes, for the benefit of others, some permanent record of those inspiring discourses."

THE *Theologisch Tijdschrift* (published every two months by S. C. van Doesburgh, at Leiden) has been for forty-two years the scholarly representative of the

"Modern" school of Dutch theologians. Established in 1867, the original editorial board included Kuenen, Rauwenhoff and Tiele. Since 1879 Professor Oort had been one of the editors, and with him latterly were Professors Groenewegen, Knappert and Kirsopp Lake. With the New Year, however, a new series of the review has begun, under the sole editorship of Professor Eerdmans, but with the hearty co-operation of the old board and others. The aim now is to make the *Theologisch Tijdschrift* less the organ of one particular school of thought and more after the manner of the *Hibbert Journal* to offer an open field for the presentation of various views. In place of the former notices of books there are to be more general surveys of the several fields of study, and there is a new section for "communications," the first of these in the January number telling of the facsimile edition of the Codex Sinaiticus, for which the sheets of the famous manuscript were photographed at St. Petersburg by Professor Kirsopp Lake. The *Theologisch Tijdschrift*, under the editorship of Professor Eerdmans, will be welcome as ever, and he has our heartiest good wishes in this new departure. At the same time we are glad to have also *Teyler's Theologisch Tijdschrift*, published at Amsterdam, in which the notices of books remain a prominent feature.

THE Rev. A. O. Ashworth, of Belfast, writes to us with reference to our quotation last week of Sir William Collins's opinion as to the cure for drunkenness and the "so-called drug cures." Mr. Ashworth's experience, which he thinks may be shared by others, is that in extreme cases, where it seems idle to speak of strengthening the will-power, a drug cure has proved effective. This is his testimony:—"Some years ago Dr. Tysen's cure for drunkenness was introduced here and put on its trial. A dozen of the very worst and most hopeless cases of dipsomania which could be found were tested. A large committee was formed of public well-known men, and each member was given one of these cases to watch, together with a supply of the medicine. I believe the case given into my care was the very worst of them all. Not only was the stuff 'out of a bottle' effective in this case. It was so in all the cases except such as by a complication of disease made Dr. Tysen's cure not possible of use. I think the chemical remedy better than no remedy, and I believe that in the very extreme cases and where rehabilitating the mind is primarily quite out of the question, the drug cure may be followed (as in all the cases I know where it was used it has been) by a healthy strengthening of will power."

DR. LIONEL TAYLOR, as will be seen from the advertisement in another column, is to give a course of six Thursday afternoon lectures at Essex Hall, on "The Modern Religious Outlook, as observed by a Medical Man." The course is to begin on Thursday next at 3 o'clock, the first lecture dealing with "Ethics and Religion." The second lecture, we note from the syllabus, declares Monism to be "logically destructive of all religious and ethical beliefs."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE "HIBBERT JOURNAL" AND PSYCHICAL RESEARCH.

SIR,—My friend Mr. Badland's courteous criticism claims an answer. Mere self-vindication is often barren egotism, which wastes the time of other people if they read it, or tends to that rather low form of amusement which is produced by personal controversies. But I think larger questions are here involved, the question of accuracy and the question of how far people who are not specialists may venture to criticise evidence.

Mr. Badland's letter charges me—in the kindest spirit—with misrepresentation and ignorance. He pointedly refrains from pronouncing any judgment on the facts himself, and part of his letter may be taken as a homily on the text, "Fools rush in where angels fear to tread," the inference as to who is the fool and who is the angel being made quite clear. I recognise willingly that any one who is as much out of sympathy as I am with a belief in telepathic communications from the dead, may easily misrepresent or misunderstand the arguments in favour of them without intending it. I am sure that Mr. Badland in speaking of misrepresentation does not mean more than this. I may, perhaps, have exaggerated the amount of Mr. Balfour's belief in the evidence from messages from Mr. Myers, although I only said that he appeared "much impressed" by it. At the close of his article, he states that the two rival hypotheses which seem to him most probable are (1) the directive agency of the secondary self of one or more of the automatists, or (2) that these secondary selves are passive instruments played upon by intelligences external to themselves which there is some ground for accepting as spirits that were once human beings in the flesh. This certainly seems to imply that Mr. Balfour is considerably impressed by what I still think very flimsy evidence.

Mr. Badland then gives an account of the history of cross correspondence "as it differs in important respects from what Mr. Gow supposes it to have been." He seems to me here confusing the history of cross-correspondence with the particular case under consideration. The account of how cross correspondence began is not given in detail by Mr. Balfour; nor in the last report of the Psychical Research Society. It belongs to an earlier stage. Mr. Balfour says: "The correspondences of those earlier reports cannot compare either in number or in complexity with the later series." That is, I suppose, they are not so convincing. I was dealing with one case which Mr. Balfour regards as especially instructive. I said of this case that there must have been an idea of the possible intervention of Mr. Myers, and even a definite desire for it, and that there must have been an agreement between the three ladies to engage in automatic writing at the same time.

Nothing that Mr. Badland says affects the truth of my supposition. He gives an

interesting account of how Mrs. Verrall and Mrs. Holland began automatic writing, about which I was not supposing anything at all. Two or three ladies who have never heard of one another, and who write independently at what afterwards turns out to be the same time, sentences which all bear upon the same subject, and all profess to come from Mr. Myers, from whom none of them expected any communication, would indeed command our serious attention if well authenticated. But there is no such story before us. The particular story which I was criticising has none of these impressive features. It occurred, as I learn, from consulting the report, after the Plotinus incident, and therefore after Mrs. Verrall and Mrs. Piper, at any rate, had been in close association. Of the third lady, called Mrs. Holland (she does not want her real name to be known), I can only still conclude from the evidence that she must have been in communication beforehand with the other two. I say again then, after study of the original reports, that before any profitable discussion can be engaged in about this story I should want to know more of the three ladies concerned, and what communications took place between them, because it is quite evident that there must have been some pre-arrangement and some common ideas.

Mr. Badland, while asserting that my article does not convey a correct impression, refrains from dealing with the most important point, which is my criticism of Mr. Graham's account of the Plotinus incident. Mr. Graham is a believer, not, as Mr. Badland says, "mainly occupied with the statement of his conviction." He is mainly occupied with trying to convince others of the truth of his conviction. He may, therefore, be trusted to give the strongest evidence possible, and to put it in the strongest way. He chooses the Plotinus story as particularly convincing. He tells us, as I related in my article, how the three Greek words were spelt out to Mrs. Piper, and repeated by her until they were thoroughly assimilated. Nothing whatever happened on this occasion beyond the assimilation. By referring to the report itself I see that Mr. Graham makes a misstatement, as I had already suspected, when he says, "The day that the question was propounded, Myers through Mrs. Piper alluded to a haven of rest." It was on the next day, Jan. 30, that Mrs. Piper uttered the various words and phrases to which it referred, and of which Mr. Graham says, "All this would deserve the name of fanciful if it stood alone." Then, on March 6, Mrs. Piper translated the words, and on May 6 gave the name of the author.

How can we put aside the possibility of Mrs. Piper having obtained both translation and author from others?

I know nothing of Mrs. Piper personally. I know that some people whose names I respect think well of her. I also know that some people whose names I respect thought equally highly of Eusapia, who was found out by Mr. Maskelyne to be cheating. I know that other mediums who have been thought well of by names I respect have been found out to be untrustworthy.

Mrs. Sidgwick, in the presidential address prefixed to the last report of the Psychical Society, lays stress on the extent with which "Telekinesis," or the spiritual phenomena

of spiritualism, is mixed up with fraud. She adds: "For myself I feel strongly that, as things are, no evidence of telekinesis obtained with professional mediums is likely to produce any permanent impression on the scientific world." She might have said the same of telepathy.

Mr. Badland does not refer to the reputation by Mrs. Myers and her son of any belief in the evidential value of the stories. He does not refer to the total failure of the attempt to give the word or phrase left by Mr. Myers in a sealed envelope. A correct impression of the whole matter is hardly to be obtained if these important points are omitted.

It is of course quite true that there are many subsidiary points in the Plotinus and Light in West stories which I have no space to describe or discuss. By all means let those who think it worth while study all the details. I have only mentioned some salient facts which stand out amidst a mass of vague complexity.

As to Mr. Badland's charge of ignorance, I am not a specialist in the subject, but I have, like most people, heard and read a good many of this class of stories. Amongst other things I read a great deal of Mr. Myers' two volumes called "Human Personality," until I grew tired of reading stories which raised questions and doubts as to accuracy in one's mind that were not or could not be answered. I never read a less convincing set of stories, so far as evidence of communication from the dead is concerned. They are given by a man of noble character and literary genius, a man who was a specialist in the subject, but the impression they made on one was that the evidence was unsatisfactory. I am always suspicious of the argument that the man of ordinary common sense has no right to criticise the statements of specialists. If the matter is one which can be expressed in plain language he has a right to express his opinion, and his opinion is not without value. In some sciences, like the higher mathematics or physics, it is perhaps impossible for the arguments to be so conveyed that ordinary men can understand them. In such departments specialists must judge specialists. But the broad conclusions of most sciences, and the evidence on which they are based, are capable of explanation to the ordinary understanding, and it has a right to judge if it is satisfied. Especially is that the case with Psychical Research. It appeals to the people: it makes a deep impression on the people. Nowhere do I distrust specialism so much as in Psychical Research. The kind of men and women attracted to it—speaking generally and admitting many exceptions—have something abnormal about them, and are inclined to believe in the abnormal. There is something in the subject and in the condition of mind it produces which tends to weaken the judgment. I am venturing to say what a great many people believe. I know there are a considerable number of good men and clever men among the Society, but there seem to me very few thorough-going inquirers who test everything as it ought to be tested by the strictest canons of scepticism, as Henry Sidgwick did. In saying this I am not referring to mere members of the Society, but to the active investigators to be met with in the Reports and the sympathetic believers to be

met with in private life. They are a little pained by scepticism, and when we are discussing evidence with them we feel as if we had walked out of the light of common day into a mist in which thought, ideas, and everything were blurred. It is good, above all things, to get out of the light of common day into the light that never was on sea and land, to feel in the presence of the great mysteries of life and death as we do with the poets and prophets of mankind. But I confess I do not find lifting up and inspiration as the result produced on me by reading about Mr. Myers in Psychical Research, although it is so much concerned with the sacred mystery of death. I feel rather in a damp and dismal fog, which poetical small talk and a wealth of quotation is powerless to dissipate. I confess to feeling a kind of outrage upon Mrs. Myers and her family in the publication of these supposed communications from her husband.

The deeper the sorrow, the more spiritual the relationship, the stronger the feeling of the infinite wonder and beauty of the unseen world, so much the more offensive must be the stories of vague, stammering, and silly utterances connected with his name. Faith in another life is not deepened and consecrated by this kind of thing. Many people, of whom I am one, shrink from it as a sort of desecration with intense dislike.

HENRY GOW.

CAPITAL AND CAPITALISM.

SIR,—Mr. E. Capleton need not be anxious. None of the dire consequences he fears follow on thrift. Talents are not wrapped in napkins nowadays, and coins are not saved in stockings.

What a man saves for use in his old age, he invests, that is, he puts his capital into the hands of others to use for their own benefit, in consideration of a small annual payment, which is called interest. And the wicked great firm with a million that ruins the good small traders is also a figment of his imagination. Sir Robert Giffen, shortly before his retirement and elevation to the peerage, stated that, contrary to what was frequently asserted, the relative proportion of small to large firms had increased considerably. The use of money is, by the way, not a "modern power," but over 2,000 years old and the so-called exploitation of the land (which means, of the improvements to the land) has nothing to do with it.

Mr. Capleton's visions of what would happen under a "proper Socialistic system" appeal to the imagination rather than to the reason. It would be interesting to have details of the *modus operandi* of that wonderful entity "the State," which would manage everything so cleverly. Much of the vogue of Socialism is due to vagueness which appeals to well-meaning, but uninformed minds, too indolent to reason it out.

RICHARD SIMON.

Nottingham, February 1, 1909.

WHEN Death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—*George Eliot.*

SOME RUSSIAN NOVELISTS.

III.

CHIEF among these later story-writers is Anton Tchekhoff. The son of a former serf, his university education and later career made him acquainted with people of a higher class than that from which he sprang, and to these he devoted his talent of description. Two volumes of his stories are before us, viz.: "The Black Monk," and "The Kiss" (Duckworth & Co., 6s. each), containing twenty-seven stories in all, of which only one is specially concerned with the peasant class. They are the more valuable on that very account, as filling the gap left between the descriptions of the aristocracy given us by Turgenev and Tolstoy, and those of the very poorest by writers like Gorky. We have moved into a higher sphere; shop-keepers, officials, military officers, privy-councillors, landowners are the people to whom we are introduced. A princess appears in one story, but only to serve as an excuse for a scathing onslaught upon the foolish methods of the charitable rich. The squire's family passes across the scene, and the peasant's wife gazes at them "as if they were not human beings, but monsters who would crush her if she failed to make way." Another sidelight upon Russian life is furnished by the travellers who "for reasons of economy travelled third-class in a non-smoking carriage. *Half of the passengers were clean.*" These are only a few of the characters and incidents which flash upon us in kaleidoscopic variety, each of them an admirable piece of description, each calculated to teach us something of the people it describes. Herein one may read of all manner of things, from the utterly terrible life of the lunatic asylum to the scarcely less terrible village life of the peasant. Pessimism is the constant note throughout. The peasant tells us "You've no chance against God," and almost every character in these stories echoes the despair of that cry. Tchekhoff is better than his fellows, not because of a different philosophy, but by reason of a larger genius and power to set it forth.

A surprise awaited us in "The Death of the Gods" (Constable, 2s. 6d. net), by Dmitri Merejkowski. Here is one Russian novelist who has been able to tear himself from the contemplation of his own countrymen, and bend his mind to other themes. This book deals with the life and times of the Emperor Julian, and is a very remarkable piece of historical writing. The very finished translation, by Herbert Trench, in which it is presented, enables one to read it with pleasure, and forget completely that it was not written in English. It is part of a trilogy, of which the other two portions deal with "The Resurrection of the Gods," and "The Anti-Christ." The author is a classical scholar, a translator of the Greek tragedians, and he possesses also the historical imagination to a marked degree. The result is a book which holds the attention throughout, alike by the brilliance of its descriptive passages, by its pictures of ancient Greek and Roman life, by the conflict described between the ancient theocracy and the struggling Christianity, and by the human element portrayed.

Among these story-writers there has dropped one dramatist. It is a very happy circumstance. For no Russian writer has so completely summed up for us the picture of Russian life in its twofold aspect as has Ostrovsky, and this is his greatest drama. In "The Storm" (Duckworth & Co., 3s. 6d. net), we have one of the really great plays of the world. Here, within the compass of a little town, the entire complexity of the Russian character is presented, and the psychological analysis of it is one of the deepest ever made. Turgenev has familiarised us with the Russian lack of will, dreaminess, and passivity—in this remarkable drama they are placed side by side with a picture of a bullying merchant and a tyrannical mother who stand for the other element, and complete the true parable of Russia. For it is true of it to-day, as it was when Dobroliubov wrote in 1860, that its history "has not fostered the development of a respect for equity, has not created any solid guarantees for personal rights, and has left a wide field to arbitrary tyranny and caprice." And a very wise word has been said by Mr. Garnett in his introduction to this play. "Nothing," he says, "is so antagonistic to English individualism and independence as is the passivity of some of the characters in 'The Storm.' But the English reader's very difficulty in this respect should give him a clue to much that has puzzled Europeans, should help him to penetrate into the strangeness of Russian political life, the strangeness of her love of despotism. Only in the country that produces such types of weakness and tyranny is possible the fettering of freedom of thought and act that we have in Russia to-day. Ostrovsky's striking analysis of this fatalism in the Russian soul will help the reader to understand the unending struggle in Russia between the enlightened Europeanised intelligence of the few, and the apathy of the vast majority of Russians who are disinclined to rebel against the crystallised conditions of their lives."

The crudities of these recent novelists are only too apparent. Sprung, as many of them are, from the ranks of the people they lack the finished style of their more aristocratic predecessors. But they are more in earnest than were the earlier writers. Moreover, men like Turgenev treated the peasant more as a curiosity than as a man—these speak of that which they know. They perform a needed and important task in portraying the Russian poor as they really are, and if the colours are crude we feel that they are true. The people they write about are very far from being saints, but their passions if strong are simple, though violent are direct. They are men of like feelings with their masters, and display, in their present condition, that which these masters have made of the human beings entrusted to their care. How terrible that present condition is the perusal of these books brings painfully to view.

FELIX TAYLOR.

THE worst speaks something good; if all want sense,
God takes a text, and preacheth patience.
George Herbert;

SHORT NOTICES

The Belief of Unbelief, by W. H. Fitchett, B.A., LL.D. Mr. Fitchett is most widely known as the author of the interesting historical work, "How England Saved Europe." As an apologist he writes in a popular, forceful style, though his works are probably little read outside his own Methodist connexion. In the present volume of 280 pages he puts forward a strong criticism of modern developments towards Atheism and Agnosticism, and a plea for a renewed trust in the Christian religion. The Christian religion for Mr. Fitchett seems to be summed up in faith in the supernatural being and authority of Jesus, the acceptance of a divine ordering of the course of Christian history, and of a providential oversight of the Biblical writings. On all these points he has little to say that is new. Still, he has championed the view he holds with great ability, though not with sufficient insight into the deeper meanings of Christianity, nor with sufficient knowledge of his subject to make his argument very convincing to those who have a wider view of God's working in the individual life and in the unfolding of universal human history. (Cassell & Co.)

Catholicism on a Philosophical Basis, by Henry James Saint Benno Cunliffe, M.A., Oxon. This little book is running through its third edition. It is a collection of letters written by or to the author on various religious topics. We are not informed whether the *dramatis personæ* are real or imaginary people. The title is misleading, for there is nothing in the book worth calling philosophical, and the only basis for its eccentricities is the belief in divine motherhood, which is vaguely connected with the worship of the Virgin Mary. The writer is dominated by the idea of a Holy Family, which seems to consist of all who agree with his presentation of Roman Catholicism. For our part we can only say that if he is a fair representative of its members, then by his irrationality, self-complacency, and detraction of other religious people, he has given us the strongest possible reason for wishing to remain outside. (Sonnen-schein & Co.)

Essays on Theosophy, by I. E. Taylor. These essays, as the author states in the preface, are offered to Christians who find themselves growing out of the formulæ and traditions of the Christian churches. They contain expositions of various points in theosophic teaching, and endeavour to show the relationship between science and theosophy and popular needs of the time and theosophy. Like most theosophical manuals, this little book is pervaded by a broad and charitable spirit, and by a high moral tone. But, at the same time, it presents a good deal of matter that is very debatable, and some that, to the uninitiated, seems utterly absurd. As an example of the latter is the statement that "Love . . . manifests as a constructive force, having a high yellow rate of vibration. . . Anger vibrates at a lower rate, which is red." The doctrine of Karma is dealt with and proclaimed again to solve the problem of human happiness and suffering. But, surely, it is time even for the theosophist to throw over this explanation that

only confounds the more, and to admit that at the best it helps little, since so much that a man enjoys or suffers is obviously due, not to what he has done in a previous life, but to what other people do to him in this. (Sonnenschein & Co.) J. W. A.

The Right Honourable Spencer Perceval. By Philip Treherne.—The subject of this memoir is chiefly remembered for his support of Pitt and his war policy, his antagonism to Catholic Emancipation, his devotion to the interests of George III., and his assassination by Bellingham in 1812. There were but few possibilities of interest in the direct narrative of his life, and the author has not exceeded expectations in this respect; there were abundant possibilities in the surrounding circumstances of that life, and the author has for the most part missed them. Moreover, in days when we look for impartiality in our historians—and Perceval was for three years Prime Minister of England—it is difficult to tolerate an account of a political era written in such a purely partisan spirit as is this. Had Mr. Treherne confined his party feeling to the limits of the period with which he deals, it might have been sufficient to point out his bias; but when we find his book padded every here and there with little diatribes against various current political theories with which he does not happen to agree, one must protest against his conception of the office of a biographer. Thus, for example, he launches out against "the amateur Socialist" who "airs the half-addled theories of a contemptible creed" from a motor-car; he writes of the suffragists as "militant viragos," and of the present age as the embodiment of "the higher vulgarity," leading to "the apotheosis of city swashbucklers and Americanism"—all in a vein of feeble sarcasm which frequently overshoots its mark—while he goes out of the way to preach the blessings of Protection. All which may earn for him the blessings of his own political party, but is likely to make the judicious grieve. It is distinctly out of place in the biography of one who has been dead nearly a century, and in a book which avows that its aim is to correct the one-sidedness of the textbook views of history. (Fisher Unwin. 5s. net.) F. T.

Life of Goethe, by Heinrich Düntzer. Translated by Thomas W. Lyster. Popular edition. (T. Fisher Unwin. 2s. 6d. net.)

LOVE is the true and sure cure of heart-ache, even if it is often the cause of it. But what is love? I think the genuine article is wise unselfish interest in other people's welfare; interest in other lives than my own; it is to be happy in their happiness. If I have but little happiness of my own, this is one way to borrow some—by being glad in the gladness of others. As age comes on, I can cheer my own wintry days with sunbeams gathered from the springtime of young people and from the smiling faces of children. This will save me from the shame of casting a shadow across their life; the light in my face will be a reflection of their own.—C. G. Ames.

DR. INGE'S JOWETT LECTURES.

THE second of Professor W. R. Inge's course of Jowett Lectures on "Faith and its Psychology" was given at the Passmore Edwards Settlement, Tavistock-place, on Wednesday evening. There was a much larger attendance than last week, when the fog made it so difficult to get about.

"Faith as Pure Feeling" was the subject of the lecture and the outline of the syllabus was:—"Can this primary ground (the ground of faith which was the subject of the first lecture) be identified with feeling? Claim to immediate emotional intuition of God; based on a genuine but rather empty experience. A mistake to arrest spiritual growth at this point; quietistic mysticism is not a working faith."

There are those, said the lecturer, who desire to keep the "faith" feeling apart from thought and will; but these are not the greatest mystics. The distinguishing feature of mysticism is an intense inner life. The drama of the mystic's spiritual ascent, his struggles after purification, illumination and unity with the Divine, is played out within his own mind and not on the stage of history; yet whatever may be his notion of the perfect state when he shall have attained the beatific vision, his life is by no means one of pure emotion, it is characterised by intense striving, and often by profound thought.

That lecture, however, was concerned with the Pietists, whose favourite text is "Be still, and know that I am God," and with an emotional Theism, not quite the same as mysticism. The mystic's experience, interpreted as the immediate presence of God, Dr. Inge said, was perfectly genuine. He was not referring to that rare trance of which Plotinus and Porphyry wrote, but those consolations which almost all religious people enjoy in their devotions, the vivid sense of the Divine presence, as given to them at times in prayer. The great majority of those who believe in God would say that they do so on the ground of that direct experience. Dr. Inge went on to ask, what is the rank and value in the religious life of that very common experience? May we rest content with the statement that faith is the immediate consciousness of the presence of God? To do justice to that conception he read passages from Schleiermacher, one of the best examples of that type of teaching. Religion to Schleiermacher was pure feeling "the sense and taste of the Infinite." His conception of faith as an immediate intuition of the Infinite left one extremely vague, and, though he expressed himself with great caution, it appeared that he himself believed neither in a personal God nor in personal immortality. As another example of this type, Dr. Inge quoted from Jacobi, "a Pantheist in head, a mystic in heart," who declared that an intense inner self-consciousness was the only source of our faith in God. From this he deduced freedom and immortality, but, as the lecturer thought, without any security of ground. In this country the theology of pure feeling is not largely represented. William Law approaches the type, in consequence of his distrust of reason, but he always felt strongly that faith must be lived, and when he became a mystic he still held to the

austere morality of the "Serious Call."² Browning, also, seemed latterly to preach a purely emotional Theism.

As to the value of this immediate feeling of the Divine, Dr. Inge noted as significant the warning of experienced mystics that the vivid consciousness of the presence of God was most common at the beginning of the spiritual ascent, and must be expected after a time to become less frequent. That seemed to indicate that it was characteristic of an early, undeveloped state of the religious life. Yet they must not forget that there had been religious geniuses in whom it persisted as a most intense experience through all the stages of their growth. Another point was that the mystic was constantly troubled by the doubt whether his experience was a genuine irruption of the Divine into his life, or a diabolical imitation, and those who denied the test of will and intellect were left a helpless prey to such conflict.

The quality of the first vague religious emotion was further marked by the attempts made, not only in the discipline of the mystics, but even more in primitive religion, to fix and intensify the feeling, by fasting and other ascetical exercises. The self-induced trance of the Quietist mystic he regarded simply as self-hypnotisation. Similar results were sought through religious music and orgiastic dances. That kind of religion might be intense and become the engrossing interest in life, but it did not produce the fruits of faith. To that end it must be made explicit and reasonable, through the will, and thought and appropriate action. The result of simply playing upon the emotions was often seen in terrible reaction. Every fanatical revival produced a crop of insanity. But religious feeling, if not abused, pricks with a sense of imperfection, and sets one through thought and will seeking for truer life. It is true that love, which is the crown of religion, is primarily emotion, but it has intellectual and moral elements as well. The religion of feeling cannot become true until it has passed through the crucible of the will and the intellect.

A further question remained, said Dr. Inge, as to the true nature of the principle of authority, as not indeed a primary, but a secondary source of faith. He would therefore deal with that, before going on to speak of the moral and intellectual ground of faith. Next Wednesday's lecture is to be on "Faith as Reliance on given Authority."²

THE true Christian way—Paul's way—of dealing with thorns in the flesh is different from either of these. For then they become the occasions of recourse to that Divine help which, once experienced, is felt to be the secret of all human strength and happiness. All the mystery of Christianity is shut up in this—that we are not strong enough to stand alone; that every effort of self-reliance ends only in an imperfect and distorted strength; that to all that we can do in the way of self-development there is a necessary and not distant limit; and that our one hope of growing into consummate men lies in union with Christ and God.—Charles Beard.

OBITUARY.

MRS. HOWARD.

Only a day or two ago there passed away from our midst the wife of the Rev. John Howard, who himself is a veteran worker in our churches, but who now is quietly resting from his labours and only giving such help as he can to ministers and congregations in times of need. He, and his wife, who has now departed from among us, have spent a long and happy life together, their married life having extended over fifty-five years. In all times and seasons she proved herself to be a real helper to her husband in his various fields of labour, working with him and among the people, always ready with helping hand and gentle spirit to be a source of strength and comfort wherever she went. She was a woman of deep religious feeling and of quiet spiritual experience; and her influence, not only in her home, but among all those with whom she came in contact, was always on the side of whatever was of good report and in consonance with the highest teachings of the religion of Jesus. She and her husband, and their daughter, have had the privilege of long-continued happy intercourse with each other, and those who are left behind will feel sure that she is only a little in advance of them in entering that blessed spiritual world where all are blessed with the unfailing love of God. In bidding her farewell, loving hearts will go forth in sympathy with those who are left behind in sorrow, though assured that they sorrow not without hope of a blessed reunion.

Shrewsbury.

J. C. S.

Mrs. Howard passed away on Friday evening, January 29, at Wimbledon, where she and her husband had recently settled with their married daughter. The funeral service, on Tuesday afternoon, both at the house and at the graveside, was conducted by the Rev. W. E. Williams.

MRS. PAUL FISHER.

THIS estimable woman, whose winsome personality endeared her to many friends in many places, died at Bath on January 25, four days short of her 84th year, and was interred on her birthday in Stanington Chapel graveyard, near Sheffield. Born in 1825 at Upholland, near Wigan, she came of a good stock—the Gaskells of Lancashire—and was one of the gentlest, sweetest, and saintliest of souls. Associated with Park-lane Chapel until her marriage, except during the period of her school days spent at Miss Carpenter's school, at Bristol, she was a devoted worker in chapel and Sunday school, driving or walking five miles each way every Sunday. Marrying into a well-known Sheffield family she soon found opportunity of usefulness in connection with the Upper Chapel and its Sunday school. Her charm of simple manners, and a heart always accessible to the young, are still remembered. On the death of her husband, in whom a gentle spirit of goodness reigned, Mrs. Fisher came to Bath, where she continued to reside for nearly forty years. There she quickly grew into all the work of school and chapel, and long as strength availed, she was a willing, unselfish, companionable labourer with others, radi-

ing from a well stored mind with a nimble wit, from a sunny heart and a consecrated life, good will, harmony, and the wisdom of a loving spirit. When feebleness came it grieved her that she was compelled to drop her work bit by bit, and for over a year it was a greater deprivation to be unable to attend the services. On Sunday morning last there was a memorial service at Trim-street Chapel, with flowers, sweet music, appreciation and thanksgiving for a spirit so simply true and good.

THE CHILDREN'S COLUMN.

Two or three weeks ago you read in your Children's Column the beautiful old legend of St. Christopher. The strong man Offero, who wanted to use his strength in the service of the highest, was ready to serve Christ by helping travellers across a dangerous river. The legend tells how Offero became Christopher, the Christ-bearer, and was remembered as a saint.

We often read of the difficulties of crossing rivers in the old times. Roads were rough, many of them mere tracks made in the course of time by the footprints of travellers on foot or on horse-back. There were but few bridges, and where rivers had to be crossed, people and horses and cattle had either to go over on foot or be carried across in a boat. Most of these fords and ferries, places on a river where travellers went over on foot or were carried over in a boat, are now crossed by bridges. Can you think of the names of any places on English rivers now crossed by bridges, that still, like Oxford, keep a trace of the old "ford" or "ferry" in the name?

Here is another story of a strong, brave man who helped travellers across a river and won the blessing of God by using his strength in the service of his fellows. In this story the river is crossed not on foot but with the help of a boat.

"Ogg, the son of Beorl, was a boatman, who gained a scanty living by ferrying passengers across the river Hors. And it came to pass, one evening, when the winds were high, that there sat moaning by the brink of the river a woman with a child in her arms. She was clad in rags and had a worn look, and she craved to be rowed across the river.

"And the men thereabout questioned her, and said 'Wherefore dost thou desire to cross the river? Tarry till the morning, and take shelter here for the night. So shalt thou be wise, and not foolish.' Still she went on to mourn and crave. But Ogg, the son of Beorl, came up and said, 'I will ferry thee across. It is enough that thy heart needs it.'

"And he ferried her across."

The story is told of times long ago when people prayed to the mother of Jesus. They knew little or nothing of the life of Jesus. The priests had the Latin version of the Bible, but there was no Bible in the language of the people for them to read for themselves. The services of the church were in Latin like the Bible used by the priests. So it was no wonder that God seemed to simple folk to be far off—a judge to punish, rather than a loving father to help. They thought of

Jesus, too, as Lord of Heaven, rather than as the loving friend of men. When poor people wanted to pray for help or mercy their thoughts turned to the mother of Jesus. She would understand their needs and their woes, and would plead for them.

So not only at Christmas, but at all times, they spoke much of Mary the mother of the babe Jesus, and many beautiful pictures of the mother and child have come to us from those times.

So perhaps the poor woman who wanted to be ferried across the river would beg for help in the name of Mary and her babe, and the woman's gratitude and thanks would come to the kindly boatman like a blessing from the Virgin Mary, as she was called; you know how gratitude lights up a face and makes it pleasant and even beautiful. It might seem to the boatman as if the poor woman made beautiful by her gratitude was changed into the Virgin Mary herself, who was speaking to him, and bestowing a blessing on his boat, for having ferried her across.

For the story goes on:—

"And it came to pass, when she stepped ashore, that her rags were turned into robes of flowing white, and her face became bright, and there was a glory around it, so that she shed a light on the water like a moon in its brightness.

"And she said—'Ogg, the son of Beorl, thou art blessed in that thou didst not question with the heart's need, but wast smitten with pity, and did'st straightway relieve the same. And from henceforth whoso steps into thy boat shall be in no peril from the storm; and whenever it puts forth to the rescue, it shall save the lives of both men and beasts.'

"And when the floods came, many were saved by reason of the blessing on the boat."

It is those who try to serve others who feel most surely that God is with them. This divine blessing would make the kindly boatman braver and calmer in danger than if he were thinking only of his own safety. The boatman never knew why the poor woman needed so very much to cross the river at once. She would not understand *why* he was kind enough to help her. Perhaps she thought it was an angel from heaven who had taken pity on her need. And because he did not question the heart's need, but did straightway relieve the same, his memory lived on, and was a guiding light to others.

"And it was witnessed in the floods of aftertime, that at the coming on of eventide Ogg, the son of Beorl, was always seen with his boat upon the wide spreading waters, and the blessed Virgin sat in the prow, shedding a light around as of the moon in its brightness, so that the rowers in the gathering darkness took heart and pulled anew."

This story is not to be found in any old book of saints. It is not a genuine old legend passed down from old days, like that of St. Christopher. It was evidently invented by the great authoress from whose story I have quoted it. It gives a beautiful picture of old days, and old ways of thinking and its *meaning* is true to-day. Brave men still win the divine blessing in their work of helping their fellows, and their memory lives on like a guiding light to others.

LILIAN HALL

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LONDON, FEBRUARY 6, 1909.

THE PERSON OF CHRIST.

WRITING last week of Dr. DRUMMOND'S interpretation of the doctrine of "the Word made flesh" in JESUS, we quoted a passage from his Hibbert Lectures, and also a short decisive passage from his more recent "Studies in Christian Doctrine." Every time we turn to this work we are more deeply impressed by its clear and searching wisdom and the spiritual power and beauty of its presentment of religious truth.

With this feeling of complete accord, and with gratitude to an inspiring teacher, we are going to claim here the further service of Dr. DRUMMOND'S book in place of any more words of our own. If, at the same time we should thus induce more readers to turn to the earnest study of his pages we shall have rendered a good service. What follows here is taken from the chapter on "The Person of CHRIST," beginning on p. 305 of the "Studies in Christian Doctrine":—

"In the Christian mind there is a consciousness of a power which is in us, but not of us; of a Spirit higher than our own, which claims our allegiance, and gives intimations of a life of absolute holiness and love, which alone is our true life, a life which would make us more, not less human, and would at the same time bring us into mysterious union with God. We speak of these things as ideals; and for most of us they are ideal, because the lower nature is not yet brought into absolute harmony with the Spirit of God, and the Divine will has not a perfectly free course within us. When our experiences are new and vivid we refer them to the direct action of God; and what we afterwards call our ideals are his self-revelation to the soul, and his call to us to be recipients of Divine life. Christianity, then, teaches the indwelling of God in the hearts of all disciples. It is this indwelling that constitutes their sonship to God, and their entrance into clear consciousness of this Divine relationship is their 'adoption,' the bestowal of the privileges of full-grown sons.

"Now let us note more explicitly what are the implications of this doctrine. It

implies, in the first place, that man in his ideal nature is made in the likeness of God, for the son must resemble the father. Secondly, the filial relation indicates dependence, for the son owes his existence to the father, not the father to the son. And accordingly the son can of himself do nothing. It is the indwelling Father who prompts his words and deeds; and his highest aspiration is to merge his own will in the will of the father. Thirdly, it involves an intimate communion between God and man. But if we ask for the method of this communion, clearly the human analogy becomes inadequate. A human father and son are two separated individuals, and, though the son owes his origin to his father, and may consequently love and obey him, he has his own independent life, which continues unaltered after his father's decease. But it cannot be so in the relation between us and God, for we are always dependent on his living energy, and our being has no reality apart from Him. Our communion with Him, therefore, does not resemble a conversation between friends, but is a conscious reception of His life within that life which, in distinction from our fellow-men, we call our life. Our reason is a ray of His eternal light. Our love, our holiness, our righteousness are His Spirit dwelling within us, and we can imagine this Spirit given with such fulness, and our own surrender to it so complete, that, without losing our individual existence and characteristics, our finite personality should melt, as it were, into the Divine, so as to become, on its limited scale, an untarnished expression of the infinite and absolute goodness. And, fourthly, a man in whom this communion was realised would be a revealer of God, not in the sense of one who, with miraculous knowledge, laid down undiscoverable dogmas about him, but of one who exhibited the Spirit of God, living, moving, speaking amid the life of men.

"Have we not in these words, drawn from the religious experience of men, delineated the figure of him who, sprung from the seed of DAVID according to the flesh, was appointed Son of God in power according to the spirit of holiness? (Rom. i., 3-4.) These words of the Apostle are the earliest definition we possess of the Sonship of CHRIST; and, like words already quoted, they place him simply at the head of a human brotherhood. Do you say that the 'Spirit of holiness' is the Spirit of God? Undoubtedly it is; but then the faithful man is the temple of the Holy Spirit; and if there is a metaphysical connection between man and God in the one case, so is there in the other. But we cannot follow the Greek theologians in dogmatising about the manner and method of this connection. These things are apprehended rather by the experience of the heart than through the forms of the understanding, and must be expressed in

language more or less figurative. History warns us only too plainly that the spiritual discernment and the heavenly temper, to which alone these things are abiding realities, may be lost in the fury and self-confidence of intellectual discussion.

* * * * *

"From all that has been said it is apparent why the thought of God and the thought of CHRIST are inseparable in the Christian mind. Not only does he illustrate the ascent of the human soul in adoration, and the perfect obedience of a surrendered will, but he shows the descent of a heavenly love into the conditions of mortality, in order to seek and save the lost. With the great mass of Christians it is the latter aspect of his life that has wrought with the most powerful fascination. He is loved less as the heroic example than as the one who has brought near the Divine sympathy and compassion; and God is thought of, not only as the infinite and incomprehensible Creator, but as the Father whose Spirit was manifested in Christ, and is ever close to the heart of man.

* * * * *

"And now we must ask, in concluding this portion of our subject, whether the view which has been presented is consistent with our enlarged knowledge of the universe. I think it is entirely so; for it brings JESUS before us, not as an exceptional portent in the boundless realms of being, but as the highest instance of the operation of a great spiritual law. If the Divine energy is everywhere present, even in the meanest insect, if the Divine Spirit animates the soul of man, if there are ascending grades of character and of spiritual illumination, then there is no reason why the manifestation of God's holiness and love in a man should not reach in some instance a supreme splendour, and become through him a source of spiritual light to others. So understood, the union of God with CHRIST becomes, to use the current phraseology, exceptional in degree, and not in kind.

"But still it may be asked why this exceptional manifestation came so late in the world's history, and has made so little progress in the 'redemption of the world.' We can only answer that it seems to be a law of providence that mankind should advance by very slow degrees, and ages of progress were needed before such a spiritual religion as Christianity could take any root in the hearts of men. We must recognise it as one of many factors in the world's growth; and it is in accordance with the whole analogy of human evolution that in proportion to the purity of its idea and the sublimity of its aim it should work slowly, and only after milleniums subdue and transform the whole reluctant mass and turn the kingdoms of the world into the kingdom of God and of his CHRIST. In all this we may observe there is nothing which we cannot imagine repeated in ten

thousand worlds; and in gazing upon CHRIST we see not an abnormal and solitary being in this vast universe, but an illustration of the cosmic law of spiritual growth and the Divine glory which awaits all faithful souls."

MENDELSSOHN.

FELIX MENDELSSOHN-BARTHOLDY was born at Hamburg, February 3, 1809. He died at Leipzig, November 4, 1847. His was an eminently happy life, and into those thirty-eight years was crowded a career of great productiveness and brilliant success. Yet now that we celebrate the centenary of his birth the musical critics are severe in their strictures on the quality of his work, and from the height of his former popularity he is brought to a much humbler place in the temple of fame.

He was a wonder-child, both as musical executant, conductor and composer, and as a youth produced some of his best work; but so precocious was he that he seems hardly to have grown at all, and the profounder experiences of life, out of which genius forges the greatest works, were not granted to him.

"Almost the whole of MENDELSSOHN," says Mr. ERNEST NEWMAN in the *Contemporary Review*, "is summed up in two typical works, one at the beginning and the other at the end of his career—the overture to the 'Midsummer Night's Dream' (1826) and 'Elijah' (1846). His range was a limited one, and these two works pretty well cover it all; almost everything that is good in his other instrumental works has something of the spirit of the overture in it; while 'Elijah' is his supreme effort to express definite human emotions in his art. In his instrumental work, as a whole, the note of humanity is lacking; the work is often very beautiful, but its beauty is either of sub-human or non-human things—as in the overtures to the 'Midsummer Night's Dream,' the 'Hebrides,' 'Melusina,' and 'A Calm Sea,' and in many piano or chamber music movements—or of human nature in the naïve gladness of physical motion—as in the Italian and Scotch symphonies—rather than in the throes of thought or feeling. In his vocal works he necessarily had to aim at expressing vital and varied human emotion; and his work in this line is mostly a long record of failures or half successes until we come to 'Elijah'—complete successes in the case of one or two of his settings of the Psalms, partial successes in cases like 'St. Paul,' and more or less complete failures in the songs, his two operas, and works such as 'The First Walpurgis Night,' 'Antigone,' 'Christus,' and others. Study of his instrumental and his vocal work soon reduces him, by analysis, to three or four simple elements upon which he traded all his life long." Later, in the same article, Mr. NEWMAN declares: "The essential smallness of the man's soul, and the poverty of the nourishment it had had all its life in spite of its apparent good fortune, become very clear to us when we work in this way through the whole of his music." And again: "The soul of

MENDELSSOHN looked through the same little windows, upon the same trim little landscape, in 1843 as it had done in 1826."

From this ruthless critic it is pleasant to turn to the more sympathetic article in the *Nineteenth Century and After*, by Miss A. E. KEETON. She also is decided in her criticism, marking the limitations of MENDELSSOHN's genius; but she puts it in what seems a friendlier way, and with readier appreciation of the true beauties of his work. Thus she writes:—

"One cannot possibly picture MENDELSSOHN ever once revelling in the crash and clang of some great storm. 'When the weather is cold and grey,' he tells us, 'I'm never in a communicative mood.' As he indicates, he had no illogical yearnings to delve and probe, to soar and float in some mysterious infinitude. Why should he, indeed, when he could tread with the most elastic yet surest foot amidst the palpable, tangible beauties of what he felt to be an excellent earth? If he had none of that Titanic brooding force, eager to explore vague vastnesses, and which brings with it its own peculiar curse as well as its dominating force—if he never lost himself in an ocean, still his rivulets and streamlets, as they ripple and flow and gurgle softly, can please and delight us by the sheer translucence of their sunlit shallows."

Other critics have dwelt upon the same characteristics. Thus, on Wednesday, which was the birthday, we read in the *Manchester Guardian*:—

"MENDELSSOHN's finest music always seems to be the work of a great genius of the age of somewhere between seventeen and twenty—even the 'Hebrides' overture is still the work of a youth, in a graver mood. Much of it, indeed, actually dates from those years; but even if a little later, there are still the moods of one who has put away childish things but is not yet a full-grown man—the buoyant freshness and frankness, the healthy delight in nature, the first stirrings of sincere emotion which has as yet had no time to be deep. There is no music in existence that expresses all this as flawlessly as MENDELSSOHN's at its best can do; and assuredly such an achievement deserves immortality."

And a writer in *The Times*, after dwelling upon MENDELSSOHN's lightness of touch and unerring skill as a musician, and other good qualities in his work, went on:—

"Above all, there are tenderness and gaiety, a pure spirit and a sunny temper, an imagination to which all fairyland lies open, and a sympathy which, though it never penetrates far, plays with a kindly radiance on the surface of human life. His song 'By Celia's Arbour' is a good instance of his gentle, unruffled emotion; the tears are so melodious that we need not stay to ask whether they spring from 'some divine despair.' Not less charming are many of his instrumental numbers; the dainty canzonet, the brilliant finale of the violin concerto, the scherzos which smile and sparkle like an April morning.

"His writings, in short, reflect all that biographers have told us of his character: untrained in the school of suffering, and therefore unversed in the innermost secrets

of the heart; a little narrow in range, and therefore a little over-precise in judgment; but honourable, upright, and generous, endowed with humour and grace and a keen love of beauty, with a child's gift of happiness, and with an enduring faith too simple for question or dispute."

FELIX he was called at birth, and to the end he was happy in his lot. We are inclined to leave the critics to their work, and simply remember what we have in MENDELSSOHN's music, which is to us a source of unfailing delight. The men of surpassing genius are as the great mountains in our life, but we have also quiet gardens, and field paths and woods and meadows where the birds sing and the flowers are gay, in this our "green and pleasant land," where the children are happy, and we may rest and be happy too; and this also rightly has its counterpart in music which we thankfully enjoy. Even the critics leave us "Auf Flügeln des Gesanges," and we certainly will not surrender "O rest in the LORD," although we are severely told that it was "a lapse into sentimentalism, for which MENDELSSOHN himself wanted to atone." If that is so, possibly in such a lapse he builded better than he knew, and with the simplicity of a child, which the critics cannot understand. For our own part we would nearly always far rather have "O rest in the LORD" rendered by the organ at a funeral service than the "Dead March" in "SAUL." Whether it is great or not, it is beautiful, and stirs the depths both of sympathy and of trust.

SUMMER SCHOOL OF THEOLOGY, OXFORD, 1909.

It has been arranged to hold a Summer School of Theology in Oxford in the month of September, 1909. The object of the meeting is that men and women who are interested in the religious problems of the present time may have an opportunity of hearing and meeting with some of those scholars who have made special studies in their own departments of theological work. The lecturers are of various churches and schools of thought.

Among the supporters of the school are, in addition to the lecturers, Sir J. A. H. Murray, Sir J. Rhys, the Rev. Professors T. K. Cheyne, D. S. Margoliouth, W. Sanday, Revs. J. V. Bartlet, C. F. Burney, J. Drummond, Professors A. V. Dicey, C. H. Firth, A. A. Macdonell, E. B. Tylor and others. An executive committee has been formed, with the Rev. Dr. J. Estlin Carpenter, Principal of Manchester College, Oxford, as chairman, and the Revs. A. J. Carlyle, of University College, and G. W. Thatcher, of Mansfield College, as secretaries.

The following provisional arrangements have already been made:—

PHILOSOPHY OF RELIGION.

Count Goblet d'Alviella (Brussels).
Rev. Dr. H. Rashdall (New Coll.),
"Some Questions of Christian Ethics."

Rev. P. H. Wicksteed, "The Fundamental Religious Ideas of the Scholastic Philosophy."

Mr. R. R. Marett (Exeter Coll.), "Origin and Validity of Religion."

Mr. J. A. Smith (Balliol Coll.), "The Philosophy of Religion subsequent to Hegel."

OLD TESTAMENT.

Rev. Professor S. R. Driver, "The Method of Studying the Psalter, with special application to some of the Messianic Psalms."

Rev. Dr. G. B. Gray (Mansfield Coll.), "The Eschatology of the Book of Isaiah."

Rev. G. H. Box (St. John's Coll.), "Judaism in the Time of Christ."

NEW TESTAMENT.

Rev. Professor K. Lake (Leyden), "The Present State of the Textual Criticism of the New Testament."

Dr. A. S. Hunt (Queen's Coll.), "The Papyri and the New Testament."

Professor E. von Dobschütz (Strassburg), "The Eschatology of the Gospels."

Rev. Dr. R. H. Charles (Exeter Coll.), "The Apocalypse."

THE EARLY CHURCH.

Rev. A. J. Carlyle, "The Social Conceptions of the Early Church."

Rev. Dr. J. E. Odgers (Manchester Coll.), "Archæology and Art in the Early Church."

THE RELATION OF CHRISTIANITY TO OTHER RELIGIONS.

Rev. Dr. J. E. Carpenter, "Buddhist Parallels to Christianity."

A class for the study of the Greek text of one of the Pauline epistles will be conducted by Dr. A. Souter, of Mansfield College, and another on the elements of the textual criticism of the Greek Testament by Rev. Dr. Odgers.

The main courses of lectures will be given in the Hall of Balliol College by kind permission of the Master and Fellows.

The school will be opened on the evening of Monday, September 13, with an inaugural lecture by Professor Percy Gardner, and will be closed on Friday, September 24.

The fee for the complete course, which will embrace about forty lectures, will be £1, the smallness of the fee being made possible by a generous guarantee of the Hibbert Trustees.

Lists of available lodgings will be issued later, and may then be had on application to the secretaries (Rev. A. J. Carlyle, St. Edmund Hall House, Oxford, and Rev. G. W. Thatcher, Mansfield College, Oxford), to whom all communications with regard to the school should be addressed.

THE SPIRIT AND AIMS OF THE UNITARIAN MOVEMENT.

UNDER this general title a course of four lectures by the Rev. W. G. Tarrant is being delivered at the Channing Hall, Sheffield, on Friday evenings. The first lecture was Historical, giving an outline of the various manifestations of Unitarian thought in earlier times, and especially from the Reformation period. The lecturer pointed out that Trinitarianism had been a "movement" for several centuries after the beginning of the Christian Church,

and that even now, in spite of the attempt to crystallise orthodox beliefs in the creeds, there were signs of continual modification and readjustment of the orthodox doctrine. Unitarianism is part of a larger movement consequent on the liberation of thought in modern times. Converging his attention towards the distinctly organised efforts of Unitarians, Mr. Tarrant described the work of Bidle and Firmin in the seventeenth century, the liberalising of the "Old Dissent," and the "Arianising" of the Church of England divines in the first half of the eighteenth century. Ultimately Lindsey, from the Church side, and Priestley, from that of Dissent, led the way to a distinct separation for Unitarian worship, teaching, and propaganda. The revolt of liberal opinion against extreme Calvinism in New England led to a similar divergence from orthodoxy. At the opening of the nineteenth century many of the old chapels represented the new ideas, though there was still great reluctance on the part of many prominent men to abandon the idea of a broad, inclusive movement and to make anything like an approach to a "Unitarian orthodoxy." By the middle of the nineteenth century the remarkable condition arose that the leading minds, whose tendency was to a still further rationalised theology, were most averse to organised Unitarian advance, while amongst the most zealous propagandists appeared a disposition to check the progress of critical philosophy. Despite these and other difficulties the movement had made way with comparative solidity; while beyond the borders of avowed Unitarianism a widespread manifestation of thought closely akin had showed itself in many branches of the Christian Church.

In the second lecture the Moulding Influences that had chiefly affected the development of Unitarian theology were dealt with, including the rise of Biblical criticism and the study of early church history under the guidance of principles similar to those applied to ancient history generally; the revelations of science and the acceptance of the doctrine of evolution; and, finally, the spread of a humanitarian passion which had increased the practical tendency of all modern forms of Christian activity. In illustration of the progress of thought and ideals the lecturer referred in some detail to three pairs of characteristic personalities who had transmitted to the Unitarian movement in a peculiar degree the effect of these moulding influences upon their own minds. In Channing and Lant Carpenter was seen the type of a piety truly "evangelical," a zeal for the uplifting of the poor, and a devout but intelligent discipleship to Christ as the means of a special revelation from God to men. In Theodore Parker and William Johnson Fox the stress of a vigorous critical faculty produced results startling at the time—the abandoning of miracle, and the reduction of the essentials of belief to their simplest form; at the same time these two extraordinarily gifted popular preachers had maintained the position that in man's own nature was the imperishable revelation that gave rise to religion. Emerson and Martineau had in very different ways immensely affected the philosophy of Unitarians, the former

as an exponent (after his own fashion) of a transcendental idealism, the latter as a constructor of an ethical system based on intuition, which led up to a spiritual interpretation of the universe. The mention of such names and a recollection of the wide diffusion of their books certainly forbade depreciation of the significance of the Unitarian movement in modern life, and suggested the confidence that it had still a most important part to play.

The third lecture, on the Resulting Theological Type, was to be given this week, and the last of the series, on Organisation and Outlook, next Friday evening.

UNITARIAN HOME MISSIONARY COLLEGE.

THE annual meeting of the college was held in the Albert Hall, Manchester last week, the President, Col. Pilcher V.D., J.P., in the chair. The annual report, which was read by Mr. E. Talbot, recorded a year of satisfactory if uneventful progress, and noted that the improvement already observed in the health and physical condition of the students under residential conditions had been well maintained. The session 1907-8 had 15 students, and for the present session there are 13. The report of the visitors, the Revs. Philemon Moore and S. H. Mellone, after the June examinations stated that in the work of the senior students distinct general progress was to be discerned as compared with previous years, and that the work of the juniors showed great promise. The standard of literary composition in all the written work (not only the essays in literature) was high. The visitors considered that the general character of the work had been good, and some of a high order, and that there is every reason for expecting that the students who have completed their courses will reflect honour upon their *alma mater* by good and faithful work in the fields of Christian ministry to which they are called.

The committee recorded with special gratitude the bequest by the late Rev. William Blazeby of his library to the college, together with a legacy of £200, on conditions which have been fulfilled, by placing the books together as a separate collection bearing his name, in the lecture room at Summerville. The record of losses by death of subscribers included the names of Mr. A. E. Paterson, whose services to the college as auditor and solicitor had been highly valued; Sir William Pollitt, Sir John Ward (a past president), Miss Julia Gaskell, Mr. C. A. Tate (who left £2,000 to the college), Mr. H. W. Gair, Mr. R. D. Holt and others. After this record the report went on:—

"The committee would fail in their duty to the college if they did not call the attention of its friends and of all those who have at heart the interests of the churches for which it works to the serious effect on its finances caused by the cumulative effect of the losses sustained by death during recent years. At present the subscription income of the college is £200 less than it was ten years ago, and, in face of this, with the Jubilee Memorial Fund incomplete, we have to meet an increased expenditure through the greater number

of students now attending the college and the increased cost owing to their maintenance at Summerville. These, no doubt, are signs of vigorous life, but the effect on our finances is a matter to which much consideration has been given by the committee, and to which serious attention must be directed.

"Early in October last the committee issued an appeal for increased support, which was widely circulated among the members of our free churches, and they have also endeavoured to increase the number of our local treasurers. The result, so far, in both respects, has been disappointing, and up to the present time the promises of new and increased subscriptions amount to about £70 only, though the late date at which the appeal was issued, and the numerous claims which always arise during the Christmas season, may possibly account for part of this want of success.

"The college was established 54 years ago to train ministers for our churches, and to-day the greater number of our *alumni* are upholding the smaller and weaker causes, which, without their aid, would be without ministers, even if not altogether extinct. These small churches have much difficulty in supporting their own institutions, and are quite unable to extend much help to our college, and it is, therefore, to the larger churches and to the more wealthy congregations that we must look, if we are to continue our work on its present scale.

"The treasurer's accounts for the year show that the income, exclusive of income on house account, was £1,285 19s. 6d., as against £1,192 17s. 9d. received during the previous year, the increase being due to the repayment by the Commissioners of Inland Revenue of income tax paid for the last three years, amounting to £121 11s. 3d. The expenditure was £1,535 9s. 11d., as against £1,413 13s. 9d. last year, an increase of £121 16s. 2d. This increase is largely due to an increased deficiency on house account, and a special expense of £49 2s. 5d. in connection with the storage, removal, and fitting up of the 'Blazey Library' at Summerville. The net loss on the general college account for the year is £249 10s. 5d. The donations for the year amount to £117 10s. 1d., and include the following:—Chas. Eckersley, Esq., J.P., £50; John Harwood, Esq., J.P., £50; Hope-street Congregation, Liverpool, £13 4s. 1d.; Trustees of High-street Church, Shrewsbury, £2 2s.; John Every, Esq., £1 1s., and smaller sums from T. Roberts, Esq., R. P. Wright, Esq., and Mrs. J. C. Todd. A legacy of £2,000 has been received from the executors of the late Caleb A. Tate, Esq. The new and increased subscriptions amount to £53 9s., whilst the losses through deaths and resignations amount to £20 9s. 6d."²

The PRESIDENT, in moving the adoption of the report, said that he was a frequent visitor at Summerville, and he could testify that the students were benefiting in every way by the healthy and regular conditions under which they were now living. The house was quite full, and any increase in the number of students would involve the building of a new wing, an event which might have to be undertaken soon. The college had upheld its reputation at the University. Every year since the insti-

tution of the Divinity Faculty the college had been represented in the graduate list.

The Rev. DENDY AGATE, in seconding the adoption of the report, said the death-roll of the year was the heaviest he could remember, and he paid an earnest tribute to the memory of those whose names were recorded.

Mr. JOHN LAWSON moved and Mr. EDGAR TAYLOR seconded a vote of thanks to the visitors, examiners and medical staff of the college.

The Rev. H. DAWTREY moved and Mr. CHAS. HIGGIN seconded the election of the officers and committee. Colonel Pilcher was reappointed president, and the names of Mr. W. B. Pritchard, J.P., and Rev. G. A. Payne were added to the committee.

The Rev. T. P. SPEDDING moved and the Rev. C. PEACH seconded the reappointment of the Jubilee Memorial Committee.

The deputy treasurer, Mr. GEORGE HADFIELD, stated that the total sum received on account of the Jubilee Memorial amounted to £18,208, which included £1,900 derived from the sale of surplus land at Summerville. The amount promised in subscriptions to the Jubilee Fund was £17,159, of which £16,297 had actually been paid, leaving £862 still to be collected. It was hoped that the fund would be completed during the present year, as the invested capital was not sufficient to meet the expenditure, and the loss on the house account last year was £145, which had to be carried to the general account.

Principal GORDON moved a vote of thanks to the president. This was seconded by Mr. W. B. PRITCHARD, and the meeting terminated.

A SUNDAY'S EXPERIENCE.

I was released from my own pulpit last Sunday (Jan. 24), and so by way of holiday visited three of our East London churches, and was so pleased with my experiences that I wish to put them on record. It was a glorious day—bright and frosty; conditions which are both favourable and unfavourable to good church attendances at this time of the year. In the morning I preached at Forest Gate, and though I had only a congregation of 25, and the temperature of the church was very cold, yet there were not a few indications of earnestness and latent possibility at the heart of things. As I walked through the streets of Forest Gate and realised the vastness of the population, consisting of just that class of the community from whom we ought to reasonably expect to largely draw our adherents, I felt joyed at the apparent opportunity there of proclaiming the tenets of our liberal religious faith. Naturally our friends there have keenly felt the loss of their respected minister, who, through advancing years, has retired from the active work of the ministry; but a young man with keen enthusiasm, taking up the work just now, would find the foundations already firmly laid, and abundant material on all hands for the building up of a strong church.

In the afternoon I went to Walthamstow to take the chair at an inaugural meeting of a P.S.A. which the Unitarians have started. They are aiming at something larger than the limited accommodation of their small church renders possible; so they have secured the use of the Hall of

the William Morris Council School, which is splendidly adapted for the purpose. They are running this P.S.A. on unsectarian lines; and they are inviting and welcoming women as well as men. With but scant opportunity for advertising this first meeting, they nevertheless secured the attendance of 120 persons, including a very efficient orchestra, which has promised to come and help them at least once a month. Mr. Herbert Burrows was the advertised speaker on the subject of "The Moral Basis of Brotherhood." The order of the proceedings included two hymns (sung with a rare swing), a prayer, two vocal solos, selections by the orchestra, and introductory remarks by the chairman. Unfortunately, through no fault of his own, Mr. Burrows did not arrive until the meeting was practically over, and the audience were of course disappointed; but he promised that he would address them on the same topic on Sunday, February 21, and they expressed their gratification by applause. There is great promise in this movement. It is being engineered entirely by the Truro-street congregation, the officers of which are an exceedingly capable and enthusiastic set of men. Thus far, I have met with no more inspiring effort in London. Here is a church without the leadership and help of a minister, its congregation consisting exclusively, I believe, of working men, carrying on a most successful Sunday morning adult class for men, a Monday evening meeting for women, with one evening a week at least for cultivating the social side of things, a flourishing Sunday school, and further adding to their responsibilities by starting a P.S.A. on a scale large enough to attract to its first meeting an audience of 120 men and women. Surely these Walthamstow Unitarians deserve all the encouragement and sympathy we can give them.

In the evening of my holiday Sunday I conducted service at Stratford. For the last few years we have been wont to hear very unsatisfactory reports of our cause at Stratford. Somehow or other things had got just about as low as they could be, as far as the Sunday services were concerned. The Sunday school and Band of Hope were kept alive by the zeal of the few; but it looked as if it were being taken for granted that it was hopeless to attempt to successfully revive the Sunday services. Then the new District Missionary came along and took charge of Stratford for a succession of Sundays, with the result that Stratford has taken on a new lease of life, and looks more promising than it has for many years. I had a capital congregation, mainly of young men and women, which quite filled the centre of the church. And one could not help feeling all through that they were just of the right stuff to ensure real good work being done at that centre, if only sufficient support and encouragement be given at this juncture. It was worth while going to Stratford to hear the hearty singing.

These three churches, together with Ilford, have not a single minister between them at the present time. Four folds without a shepherd! No doubt they would each like to have one of their own; but that is impossible, and it is not necessary, at any rate at present. Two of these churches are affiliated to the

London District Unitarian Society, and the other two to the Provincial Assembly. The District Society, I know, is anxious to try the system of linking such churches together under one ministry, though perhaps not so many as four. If only these four churches could be arranged in pairs, and two ministers could be provided, I cannot help thinking that in a short while we should hear still further encouraging reports, and that a prosperity would abound which would remind us of the old times when Robert Spears was a power for good in the north-east of London.

CHARLES ROPER.

January 30, 1909.

PROVINCIAL LETTER.

NORTH MIDLANDS.

DIAGNOSIS and prognosis have both alike failed to kill the patient. What is more remarkable, treatment also has failed to prove fatal. According to popular rumour his temperature has been chronically sub-normal; he has been long suffering from deadly cold and swelled head, and pulseless heart, and there is no saying what mental maladies besides; and yet he remains insolently alive even to this day. Indeed, if the truth were known, liberal Christianity in this district is more vigorously alive than ever. The New Theology movement has done a great deal to put new heart into our churches. We feel that we are not maintaining a forlorn hope, but fighting with the certainty of victory. A new spirit is afloat which promises (if I may steal a phrase) to "deliver us from the narrow life and hopeless prospect of a little sect, incapable of gathering unto itself men and women of many shades of opinion." Instead of a hardness in part having befallen Israel, a perceptible thaw has set in, and he has become quite genial and friendly. For example, only the other day a real live Anglican bishop came and read a paper to our ministers' meeting. At the Bicentenary celebrations at Leicester, and the welcome to Mr. Fripp, a considerable host of Israel was present to say nice things of Unitarians in general and particularly of Leicester Unitarians. At Mr. Kenneth Bond's meeting a representative of orthodoxy also spoke in most cordial terms. A few days ago at the "Fraternal" of Nonconformist ministers to which our local minister belongs, a neighbouring Free Catholic, or, if it be preferred, Unitarian minister, gave an address on "Modernism," and the discussion revealed a remarkable breadth of thought. The leaven of the kingdom is at work, and the faithful are busy baking its bread.

Another heartening influence was the visit of the Rev. Joseph Wood, the president of our National Conference. Synchronising with this came the autumnal meetings of the National Conference Union for Social service, which were held in Nottingham and attended by many friends from a distance. The remarkable address of the Rev. Bruce Wallace of Garden City, and of the Rev. P. H. Wicksteed will not soon be forgotten by those who heard them. Mr. Wicksteed's address appeared in your columns, and has since been published in pamphlet form.

Unfortunately no verbatim note was taken of Mr. Bruce Wallace's wonderful extempore utterance which was in every way an address that ought to have assumed permanent form. In the evening a public meeting was held under the joint auspices of the National Conference Union for Social Service, and the local Social Reform League. At this meeting Mr. Wicksteed advanced the interesting argument that while it was not the province of the preacher to teach economic doctrines in the pulpit it was his business to create a demand for the economic solution of our Social problem. Some of us would have liked to cross swords with Mr. Wicksteed on this point. To me such a limitation of the function of the modern pulpit seems illegitimate. It appears to me quite analogous with saying that it is not the province of the preacher to teach theological doctrines in our non-subscribing pulpits, but it is his business to create a demand for the theological solution of our religious problems.

Of course a preacher would be insensible to the fitness of things if he began talking technicalities of higher criticism and introducing his congregation in the hour of worship to the detailed subtleties of J. E. P. and D. Still some broad general teaching as to the views of modern literary and historical critics may, on occasion, have its place in the pulpit.

Similarly, a preacher who tied up the brains of his congregation into a knot over the Marxian doctrine of surplus value, or the more technical details of the law of diminishing returns would be clearly playing the fool with his privileges and opportunities. Still, some broad general teaching as to the views of "experts" on subjects like sweating, unemployment, drink, luxury, thrift, infant mortality, and so forth, may surely on occasion have its place in the pulpit. Definite economic teaching, provided it be not severely and technically academic, may be as appropriate to the pulpit as, for example, a discussion of the metaphysics of the Trinity or the composition of the Hexateuch or Acts. All teaching that has a clear religious value and significance, should find its place in the modern pulpit, and judged thus, and especially in reference to the ideal of the Kingdom of God on earth, it seems to me that some elements of definite economic doctrine may properly be introduced. If we may talk of geology in connection with the cosmology of Genesis or of the Pauline Epistles, of Evolution and the Fall, of the law of uniformity and prayer, of psychology and possession by demons, why not also of economics and the Kingdom of God? Is not the problem not one of putting a ring fence round this or that science, but of making a living human connection between any and every scientific teaching and religion, and showing why in this or that instance economic teaching may bear intimately on our ultimate ideals. I hope abler readers of THE INQUIRER than myself will trail the tails of their coats in order to provoke Mr. Wicksteed into a mood of assault.

But to return from this digression to the North Midlands. Our churches have recently gone through considerable changes of ministry. The Rev. A. Hermann Thomas some months ago resigned the

charge of the Great Meeting, Leicester. The daughter church in Narborough-road lost the Rev. Gertrud von Petzold to America. The Rev. E. S. Lang Buckland surrendered his post at Friar Gate, Derby. The Rev. D. J. Williams has left Belper for Ireland. There is a rumour of yet another resignation, but it is rather soon to speak of this. The Rev. Wm. Stoddart died in armour at Boston, as reported in your last issue. The present writer has now been for several years the aged patriarch of the district, and has already known no less than four ministries in one of the most important of our local churches. But though there have been these swift changes, we seem at last to be steady down. The Rev. Albert Thornhill, late of Dob-lane, Failsworth, has come to Derby with high recommendations from many prominent leaders of our body. The North Midland District has once more decided that it cannot do without the Rev. E. I. Fripp. For the third time he has come into the province having, to the great joy of his friends and to the immense encouragement of the whole group of our churches, settled at the Great Meeting, Leicester. The Rev. Kenneth Bond, formerly a Baptist minister, whose "New Theology," proved a little too stimulating for the unity of the Union Church at Desford, has been warmly welcomed to the Free Christian Church, Leicester. With two strong men of such definitely progressive and catholic views working side by side, Liberal Christianity cannot fail to forge ahead at Leicester. Belper has, I believe, passed beyond the stage of active flirtation, and made a proposal; but whether the tender wooing has resulted in an engagement this deponent knoweth not. Churches that are ready or will shortly be ready to enter into matrimonial alliance are Boston, Gainsborough and Lincoln. The two latter churches are possessed of considerable endowments, but they have no congregations to speak of. Newark and Coalville are dependent on supplies mainly provided by our efficient Lay Preachers' Union.

In conclusion, I should like to direct your readers' generous attention to the needs of Coalville. With gallant enterprise the friends there have embarked on a building scheme involving a cost of over £500. They now earnestly appeal for the final subscriptions which will enable them to go ahead free of debt. It is a plucky little venture and genuinely deserves support. *Bis dat qui cito dat*, which a Latin scholar tells me means give twice the amount you thought of giving and give it quickly.

J. M. LLOYD THOMAS.

NEWS FROM THE CHURCHES.

Accrington.—The members of the Oxford-street Church and school are working hard for the Jubilee Independence Fund. During the autumn and winter months Mrs. Taylor and Mrs. Grime, of Lemon-grove, were busily engaged in preparing for a sale of work which was held at their house on January 27 and 28, and realised the sum of £20 clear profit. On Saturday, January 30, the young women gave a tea and entertainment in aid of the same fund, and on Wednesday, February 3 Mr. Webster, on behalf of the young men's class, gave a lantern lecture on "A Tour through in Belgium and up the Rhine," with the same object in view.

Bolton: Bank-street (Resignation).—Rev. Felix Holt, B.A., has resigned the position of assistant minister of Bank-street Chapel.

Bridport.—On Wednesday evening, Jan. 27, the ladies of the Bridport congregation met to hear Miss Helen Brooke Herford explain the idea of the British League of Unitarian Women. The chair was taken by Mrs. J. Suttill, who spoke in favour of the movement. Miss Herford then gave the history of the beginning of the League and laid great stress on the usefulness of reports which will be circulated by the central committee among the branches, by which they will hear of each other's activities and gain hints and inspiration thereby. She also impressed her hearers with the necessity for study of their own literature. About 30 ladies were present, a branch was formed, and a first meeting arranged.

Clifton.—Two meetings of "Charles Lamb" Fellowship of Book Lovers were held at Oakfield-road during January. On the 6th Mr. F. Hadland Davis (author of "Japanese Stories," &c.) read a paper on "The Wit and Humour of the Persian Poets," and on the 20th Mr. F. H. Fortey gave a paper on "Irish Prose and Rhyme," in the course of which he rendered a number of beautiful Gaelic selections. The attendance of members and friends at both meetings was very gratifying.

London: Brixton.—The Mendelssohn centenary was celebrated at Effra-road on Wednesday evening in a delightful manner. Mr. John Harrison gave a lecture on Mendelssohn's life and work, illustrated by selections from his music, both vocal and instrumental. Mr. Harrison was unstinted in his admiration both of the exemplary life and the remarkable gifts of the great composer. Of the part-songs, three of which were rendered with great spirit by the Effra-road choir in the course of the lecture, he said that nothing more perfect or absolutely beautiful had ever been written. These were composed to be sung in the open air, and he regretted that there were not more of them. Mr. Harrison gave a most interesting account of Mendelssohn's brilliant career, and dwelt especially on the enthusiasm with which he was repeatedly welcomed to England, and the deep impression he made by his improvising on the organs in London churches. His visits to London were a good deal associated with their own neighbourhood, as he several times stayed at a house in Denmark Hill. The house (of the Benecke family) had recently been pulled down, and its site was part of the new Ruskin Park. Mr. Harrison said that he had that day communicated with the Mayor of Camberwell, suggesting a monument to Mendelssohn in the new park. Another passage of special interest in the lecture was the quotation from two letters of the late Mrs. Samuel Bachetelling of the profound impression made by the first performance of the "Elijah," which was conducted by Mendelssohn himself at Birmingham in 1846. In addition to the part-songs already mentioned, the programme rendered in the course of the lecture included three songs, a sonata for 'cello and piano, two trios for violin, 'cello and piano, a piano duet, and finally a piano solo, "Songs without Words," by Miss Elizabeth Reinhart, who also joined Mr. Harrison in the duet. The songs were rendered by Mr. W. H. Clark and Mr. Appleby. Miss Alice Glover ('cello) and Mr. Harry Smith (violin) were the other performers. Mr. Harrison himself was at the piano. At the close a very cordial vote of thanks was passed on the motion of Dr. Cressey to Mr. Harrison for his lecture, and also to the friends who had joined him in the musical programme.

—London: Laymen's Club and Women's Social Club.—The committees of the two clubs united in an invitation to the teachers in our London Sunday-schools and Mission workers to a social meeting, which was held at Essex Hall last Saturday evening. The guests were welcomed by Mr. Percy Preston, president of the Laymen's Club, who regretted the absence of Mrs. Freeston, president of the Women's Social Club, who was detained in Switzerland by the illness of her younger son. The evening's entertainment was musical and dramatic, and was greatly enjoyed, "dramatic" being represented by recitation and a clever and amusing sketch. Mr. Preston on behalf of the company cordially thanked the performers and also the ladies who had arranged for the refreshments.

London: Stamford-street.—The anniversary meeting of the Band of Hope and Mercy was held on Jan. 20. The superintendent, Mr. A. W. Harris, was able to report not only a decided increase in membership and average attendance, but, what was more important, added interest on the part of parents and others. Thanks were tendered to officers and senior members for valuable assistance in various ways, to speakers, and to the many friends who had generously supplemented the members' financial contributions. Wednesday evenings are now, with few exceptions, dedicated entirely to temperance work. A meeting for little children (under 8) is held at 6.15, a meeting arranged primarily to interest members from 8 to 14 years of age at 7.15, and a senior branch meeting at 8.30, when not amalgamating with a special junior meeting or the monthly meeting of the Adult Temperance Society. Encouraging addresses were given by the Rev. J. C. Ballantyne and Messrs. J. Bredall, W. R. Marshall, and A. E. Broomfield (Southwark Band of Hope Union). Melodies were rendered by the choir, and songs and recitations by members. The meeting concluded with the distribution by Mrs. Ballantyne (to whom a bouquet was presented by a young member) of 54 medals and prizes won by members who had attended with a high standard of regularity during 1908, summer as well as winter.

London: Stoke Newington Green.—The annual meeting of this church, now in its 201st year, was held on Jan. 26, Mr. T. Pallister Young in the chair. With deep feeling he referred to the great loss the church had suffered in the death of Miss Marian Pritchard, and the following resolution of condolence and sympathy with her brothers and sisters was carried by the meeting standing and silently confirming it:—"As members of the little Household of Faith which for sixty years was the house of worship of Miss Marian Pritchard, we desire to place on record our sense of the irreparable loss our congregation, our Sunday-school, and all the various allied institutions have sustained by her death on Dec. 9 last. Her many and constant acts of loving kindness, her valuable and instructive writings, and her far-reaching acts of philanthropy will ever live in our hearts and minds. To Mrs. Turner, Miss Emma Pritchard, Mr. Goring Pritchard, Mr. Ion Pritchard, and to Dr. Urban Pritchard we desire to express our deepest and affectionate sympathy." The Chairman, in announcing the re-election of Dr. F. W. G. Foat, M.A., as minister for the ensuing year, hoped that it might be the prelude to many years of his active ministry in the church. The reports and accounts of the following institutions were then read:—The Church, the Sunday-school, the Temperance Society, the Band of Hope, the Provident Society, the Mothers' Meeting and Clothing Club, the Young Men's Club, and the Young Women's Social Union. After the formal business an interesting ceremony took place. Mr. Ion Pritchard, on behalf of past and present subscribers of the church, presented Mr. Arthur Titford, the hon. secretary for the last 26 years, on his retirement from that office, with a watch, suitably inscribed, and a gold chain, together with a purse containing £20. Mr. Titford, in thanking his friends, stated that during the whole of that long period he had not missed a single meeting. He hoped to remain a member of the church to the end of his days, and he expressed his great pleasure in having been able to serve it so long. Mr. Arthur T. Young, LL.B., late assistant secretary, and Mr. Sydney Young, F.S.S., were appointed joint secretaries, to whom all business matters should in future be referred.

Manchester: Pendleton (Appointment).—The Rev. R. Nicol Cross, M.A., has accepted the unanimous invitation of the congregation, and will commence his ministry on Sunday, Feb. 7. Mr. Cross was for a year assistant at Essex Church, Kensington, after leaving Manchester College, Oxford. An induction service will be held at 3 o'clock this (Saturday) afternoon, conducted by Dr. J. Estlin Carpenter (Principal of Manchester College), and the Rev. Frank K. Freeston.

Manchester: Upper Brook-street.—The 75th anniversary of the founding of the Brahma Samaj was commemorated by a special service in the Upper Brook-street Free Church last Saturday. The service, which was attended by a considerable number of Indian residents in this country as well as members of our Manchester congregations, was conducted by the

Rev. Charles Peach, and included addresses by four Indian gentlemen. Mr. Dewal gave a sketch of the life of the Raja Rammohun Roy, the founder of the movement. Mr. S. C. Roy spoke of the progress of the movement, and Mr. A. K. Sen described the aim of the Brahma Samaj as being to build up a universal church which would harmonise all the different faiths on the eternal basis of the Fatherhood of God and brotherhood of man. The characteristic features of its religion, he said, were its liberality, rationality, universality, and spirituality. Human soul should be allowed to work out its own salvation free from all outward authority. The principles which a man should follow must not be based on blind faith, but should rest upon the sure basis of rationality. As truth is one and God is also one, religion must also be one, and therefore from its very nature universal. Lastly, religion must not consist in a set of abstract doctrines, but in the growth of higher life and nobler manhood. Mr. R. N. Sen, who, with some fellow-countrymen, had travelled from Leeds to attend the service, was the last speaker. He is a relative of the late Keshub Chunder Sen, and his presence gave a special interest to the service. At the close came hymn and benediction, after which there was a happy half hour of hearty fraternisation between the Indians and Europeans who had joined in worship together.

Mossley (Resignation).—The Rev. J. E. Stead has resigned the pulpit of the Free Christian Church, which he has held since 1905, and will conclude his ministry at the end of April next.

Richmond.—The Sunday afternoon services at the Ormond-road Free Church arranged by the committee in the new year are being well attended, and arousing considerable interest in the town. The general aim of the addresses is to emphasise the duty of the churches in regard to questions of social reform. They are non-partisan, and are not intended to have a political bearing. Amongst those who have already taken part are the Rev. J. A. Pearson, Mr. John Ward, M.P., the Rev. Stewart Headlam, and the Rev. J. Morgan Whiteman. It is intended to continue the services through February and March.

South-East Wales Unitarian Society.—The quarterly meetings were held at Dowlais on Monday, Jan. 25. There was a fair attendance of ministers and delegates at the committee meeting at 3 p.m., when the President, Mr. Gomer Ll. Thomas, J.P., of Merthyr, took the chair. Through two of its ex-presidents, Mr. L. N. Williams and Rev. W. J. Phillips, the society expressed its heartfelt sympathy with the president and his family in their recent bereavement by the death of his brother, Mr. Gwilym Thomas, of Merthyr. The rules of the society were revised so as to provide for and define the power of an executive committee. A report was given of the missionary meetings held at Gwaunacegurwen, in the Swansea Valley, to follow up the Van Mission. The series of three meetings had an average attendance of about 75; a fair amount of Unitarian literature was sold, and the experiment was deemed satisfactory. Similar meetings had been suggested for other places where the Van Mission had been specially successful, but for want of sufficient funds it was decided to abandon them for the present. There was a keen and general desire to secure a Van Mission for S. Wales during the coming summer. Ministers and laymen alike testified to the good accomplished by last year's mission, and of the more permanent results which would follow if the work were continued this year. To the great satisfaction of the committee, the secretary announced that the President of the British and Foreign Unitarian Association and a small deputation were likely to pay a visit to South Wales about the end of March. It was unanimously resolved to hold a united gathering to welcome the President at Swansea on Thursday, April 1st, and that an augmented choir of at least two hundred voices be mustered to lead the singing. The ministers and delegates were afterwards entertained to tea by members of the church. The Rev. J. P. Kane, Councillor Chas. Griffiths, and Mr. John Jones welcomed the society to Dowlais. After tea Mrs. Gomer Ll. Thomas, on behalf of the society, presented a very handsome clock to the Rev. and Mrs. Simon Jones on the occasion of their marriage, and as a token of the very high esteem in which they were held by members of the

society. The President referred to the tim^e energy, and ability which Mr. Jones gave to the work of the society, and Mr. L. N. William joined in the felicitations, wishing Mr. and Mrs. Jones a long, useful, and happy life. The Rev. Simon Jones suitably responded. A public meeting was held in the evening, presided over by the President. Addresses were delivered by the Revs. D. G. Rees, of Bridgend, and J. Park Davies, of Pontypridd, and Mr. L. N. Williams, of Aberdare.

Southport.—A social was held at the Portland-street Church on Wednesday, Jan. 27, the Rev. M. R. Scott presiding, when Mr. Charles H. Brown gave a lecture on "Cathedral Hunting." The lecturer gave a most interesting account of his visits to the cathedrals of the Eastern and Southern Counties, from Lincoln to Salisbury. The different types of architecture were illustrated by lantern slides. Mr. Jagger moved, and Dr. Harris seconded, a vote of thanks to the lecturer and to the friends whose music added to the enjoyment of the evening.

Walsall.—On Monday evening, Feb. 1, a Sunday school entertainment took place, and during the evening the prizes for the year were distributed by Mrs. Hodgkins. Among them were three prizes for papers written for the juvenile debating class. The entertainment included a scene from "Twelfth Night," given in Elizabethan style, without scenery. The Rev. P. E. Richards presided.

OUR CALENDAR.

SUNDAY, February 7.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HUXE.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. R. H. FULLER, M.A.
 Deptford, Church-street, 6.30, Rev. GEORGE CARTER.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. RIGBY; 6.30, Mr. RONALD BARTRAM.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Unitarian Christian Church, High-road, 11, Mr. H. G. CHANCELLOR; 7, Rev. H. WOODS PERRIS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11, Rev. W. WOODING, B.A.; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.
 Richmond, Free Church, Ormond-road, 11.15 and 3.30.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT.
 Stratford Unitarian Church, 11, P.S.M., Mr. J. KINSMAN; 6.30, Rev. W. E. WILLIAMS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 11, Rev. W. E. WILLIAMS; 7, Rev. J. A. PEARSON.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Angelsea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. C. C. COE; 6.30, Mr. J. CARTER HOLLINS.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. H. M. LIVEN.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
GUILDFORD, Ward-street Church, North-street, 11, Mr. GEORGE WARD; 6.30, Rev. HUBERT CLARKE. Mendelssohn Music by Meadow String Band.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. C. W. BUTLER.
LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
NEW BRIGHTON and **LISCARD**, Memorial Church, Manor-road, 11, Rev. A. ERNEST PARRY; 6.30, Rev. JAMES CROSSLEY.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. STOPFORD A. BROOKE, M.A., LL.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Mr. RAYMOND HOLT, B.A.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. A. H. DOLPHIN.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TAVERSTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. ARTHUR RICKETT, M.A.
WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

CHANGE OF ADDRESS.

Rev. F. HOLT, B.A., to 21, Mill-lane, Leigh, Lancs.

PULPIT SUPPLY.—Rev. D. DAVIS, 5, St. James-terrace, Holland Park, W.

SUSTENTATION FUND FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

THE ANNUAL GENERAL MEETING of the Contributors and Friends will be held at Dr. WILLIAMS' Library, Gordon-square, London, W.C., at 12.30 p.m., on WEDNESDAY, FEBRUARY 10, 1909, to receive the Report and Accounts, elect seven Managers, appoint Officers, and transact other business.
 FRANK PRESTON, Hon. Sec.,
 "Meadowcroft," North Finchley, London, N.

BIRTHS.

FOX.—On February 2, at 50, Hathaway-road, Croydon, to Walter and Bessie Fox (late of Leeds), a son.

MONTGOMERY.—On January 28, at 37, Talbot-road, Highgate, N., to Mr. and Mrs. R. Mortimer Montgomery, a son.

GOLDEN WEDDING.

PERRIS-SHAW.—On February 7, 1859, at the Parish Church of St. Peter, Liverpool, by the Rev. W. R. Duncan, Henry Woods Perris to Ellen Partington Shaw, youngest daughter of William Shaw, Esq., of Kirkdale, Liverpool.

DEATHS.

CLEGG.—At 49, Fitzroy-road, Regent's-park, Helen Sophia, widow of the late George Clegg.

FISHER.—On January 25, at 63, Combe Park, Bath, Mrs. Paul England Fisher, formerly of Ox-House-Heyes, near Wigan, four days short of her 84th year.

HOWARD.—On January 9, at 10, Delamere-road, Wimbeldon, Elizabeth, wife of the Rev. James Howard, aged 74 years.

SUTER.—On January 16, at 1, St. Vincent-road, Clacton-on-Sea, Clara Louise, wife of William F. Suter, in her 68th year. Madame Suter was for upwards of 40 years organist at Clarence-road Chapel, Kentish Town, N.W.

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THE ANNUAL SERMONS will be preached by Rev. ALEX. GORDON, M.A., on Sunday, February 7. Morning at 11 a.m.; Evening, 6.30 p.m. Collections on behalf of Chapel Funds.

PENDLETON UNITARIAN FREE CHURCH.

THE REV. R. NICOL CROSS, M.A., will Commence his Ministry on Sunday, February 7. Services: 10.45, 2.45, and 6.30. An INDUCTION SERVICE will be held on Saturday, February 6, at 3 p.m., conducted by Principal J. Estlin Carpenter, M.A., and Rev. Frank K. Freeston.

WELCOME MEETING at 6 p.m.

Friends cordially invited.

JOHN PAGE HOPPS' MONTHLY.

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The Making of the Gods. By Jerome K. Jerome.
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Manchester College, Oxford

THE following promises have been received in response to the Appeal issued by the Committee for Donations to clear off the Debt of £3,000 and for Annual Subscriptions to meet the Deficit of £600 per annum.

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